

THE POLANYI SOCIETY

Vol. VIII, Number 1, Fall, 1980

AMERICAN ACADEMY OF RELIGION

CONSULTATION ON

POLANYI AND THE INTERPRETATION OF RELIGION

DALLAS, NOV. 9

Professor Phil Mullins has organized a consultation on the thought of Michael Polanyi for the 9th of November at the annual meetings of the American Academy of Religion. The meeting is on Sunday morning in the Amethyst room of the Lowes Anatole Dallas hotel from 9-12. The following program with tentative respondents is announced:

Richard Gelwick, Stephens College, "Science and Reality, Religion and God: A Response to Prosch"

Respondent: Harry Prosch, Skidmore College

Ronald L. Hall, Francis Marion College, "Michael Polanyi on Art and Religion: Some Critical Reflections on Meaning"

Respondent: Bruce Haddox, Simpson College

John V. Apczynski, St. Bonaventure University, "A Polyanian Appraisal of Pannenberg's Theology and the Philosophy of Science"

Respondent: A. Durwood Foster, Jr., Pacific School of Religion and Graduate Theological Union

Persons wishing to participate should obtain and read copies of the papers in advance by sending \$2.00 to Prof. Phil Mullins, Department of Speech, Theater, and Humanities; Missouri Western State College; 4525 Downs Drive; St. Joseph, MO 64507.

POLANYI MEMORIAL AND BIOGRAPHY

(This report is based on information from Prof. Bill Scott, Department of Physics, University of Nevada, Reno, Nevada 89557, who began work on a Polanyi biography in 1977. We hope to have another report on his progress in the next Newsletter.)

The readers of the Polanyi Society Newsletter will be interested to know that on November 11, 1978, the Michael Polanyi Seminar

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Room was dedicated in the philosophy department of the University of Manchester in England. About 35 attended the ceremonies, which were in the form of a conference. The principal speaker was the Very Rev. Prof. Thomas Torrance of the University of Edinburgh who spoke on "The Open Universe and the Free Society;" the afternoon address was by Dr. Wolfe Mays of the Manchester Philosophy Department on "The Best and the Worst of all Possible Worlds." Each talk was followed by discussion, and after the morning talk, Professor C. Lejewski of the Manchester Philosophy Department conducted the actual dedication, with Mrs. Polanyi unveiling the plaque. The two addresses were chaired respectively by Lady Drusilla Scott of Aldeburgh, Suffolk, and by Professor William T. Scott of the University of Nevada. Professor Torrance's talk will be published in *Convivium*, the newsletter of the British Polanyi group.

Although the special chair created for Polanyi in 1948 to allow him to do the writing and lecturing in economics, social studies, and philosophy was attached to the faculty of economics and social studies, his relations with the philosophy department were cordial, and he assisted that department through his foundation grants in bringing in prominent visiting speakers.

Another event involving a focus of attention on Polanyi's work was the conference held Nov. 24-26 at Cumberland Lodge in Windsor Great Park, near London. The topic was "Belief in Science and in Christian Life: The Relevance of Michael Polanyi's thought for Christian Faith and Life". It was organized by Professor Torrance, and the presentations were

"Ultimate Beliefs and the fiduciary framework" by Torrance.

"Indwelling: formal and informal elements in faith and life" by the Rev. John Puddefont.

"Conversion and Penitence" by the Rev. Dr. Jack Barr.

"Christian Affirmation" by the Rev. D. W. Hardy.

"The Truth of Christology" by the Rev. Dr. Colin Gunton.

"Providence and Prayer" by Mr. Peter Forster.

The speakers represented a variety of views of either the Anglican or the Scottish Presbyterian Church. Although the approximately forty attenders represented a wider spectrum of churched and non-churched points of view, and the presentations and the discussions following were quite generally excellent, attention was largely on relatively conservative forms of Christianity. The talks were expected to be published in a book.

Bill Scott is fully at work on his proposed biography of Michael Polanyi, and used the occasion of these events in England to do more interviewing and documentary research, following up a previous trip. Any readers of this newsletter who may have correspondence from Polanyi or memories of meeting or personal incidents are urged to communicate with him. Material that should go to the Chicago Archives will be sent there when he is finished or has made copies. Alternatively, copies can be sent to him and originals directly to the Archives at the Department of Special Collection, Joseph Regenstein Library, University of Chicago, 1100 East 57th St., Chicago, IL. 60637. Scott's address is Physics Department, University of Nevada, Reno, NV. 89557.

At the Leonard Conference on Scientific Discovery, held at the University of Nevada October 29-31, Scott presented a paper "Personal Elements in the Discovery of

Mechanisms in Cloud Physics", with the main thrust of the centrality of the personal elements described by Michael Polanyi in the process of discovery. Several other speakers made passing references to Polanyi.

Notes: a print of Michael Polanyi's 1938 economics film "Unemployment and Money" is available for screening at the Museum of Modern Art, 11 West 53rd Street, New York City, 10019, with a week's advance notice requested. This film was Polanyi's attempt to use animation to illustrate the circulation of goods and money and their relation to employment. F. A. Hayek, nobelist in economics, has asserted that Polanyi's work in Keynesian economics was quite sound.

A most instructive article on Polanyi's early involvement in social problems is to be found in the Canadian-American Review of Hungarian Studies, Vol. II, No. 2 (Fall 1975), pp. 79-90, an article by Lee Congdon entitled "Polanyi and the Treason of the Intellectuals."

William T. Scott

CALL FOR PAPERS: PRE/TEXT SPECIAL ISSUE ON MICHAEL POLANYI

PRE/TEXT: An Interdisciplinary Journal of Rhetoric seeks better understandings of rhetoric by providing a forum for persons identifying and exploring important issues of theory and practice. As an interdisciplinary journal, P/T assumes that rhetoric needs again to become a set of continually evolving concerns jointly held by persons having various perspectives and a field where possible significance need not be sacrificed to any pretense of certitude.

It is fitting then that an early special issue of P/T will be devoted to Michael Polanyi, whose philosophy seeks to comprehend the dynamics of inquiry and attracts interest in fields as diverse as physics and theology. With his claim that "All knowledge is either tacit or is rooted in tacit knowledge" and his own initial explorations of that epistemological stance's implications for understanding human actions in a wide range of contexts, Polanyi is beginning seriously to interest scholars of rhetoric, while scholars in other disciplines are working toward insights of interest to rhetoricians.

Thus Robert Scott writes, "Polanyi's epistemology should be of the greatest interest to rhetoricians. As far as I know, no one has tried systematically to bring forth connections between Polanyi's notion of tacit knowledge, which is central to his way of philosophizing, and rhetoric." While demurring from Polanyi's interpretation of scientific inquiry, Chaim Perelman asserts, "Like Polanyi, I am a partisan of personal knowledge integrated with a cultural tradition." And Wayne Booth finds Polanyi's work to be "the most important critique of systematic doubt in the name of what I have called systematic assent." Among researchers concerned with processes and pedagogy of writing, James Britton suggests that Polanyi's subsidiary-focal relationships may help us understand the spontaneous inventiveness that he calls "shaping at the point of utterance." Janet Emig suggests that the reversal of those relationships may help explain writers' dysfunctions. And David Holbrook chronicles the pedagogical frustrations that result when teachers (and students) lack faith in their own tacit knowledge.

From other disciplines, political scientist James Wiser writes, "Polanyi constructs a philosophical anthropology by examining the structures of man's highest faculty,

reason." Psychologist Walter Weimer asserts, "The entire problem of tacit knowledge is nothing more, nothing less, than the problem of meaning," and philosopher Jerry Gill speculates, "It is when we have reached the bedrock level that the logic of persuasion is seen to be that of tacit knowing."

This issue should allow us to explore such intimations of Polanyi's significance for rhetorical studies, by posing good questions concerning Polanyi (including, I hope, some space devoted simply to questions from various persons, which may be useful for future work), by addressing issues in rhetoric which his work may help us see afresh, by offering rhetorical criticism of his work, and perhaps by beginning to discover Polanyi's limitations. It will be an eclectic issue, including explorations which may well conflict.

Working with others, I will be conversing with authors on their ideas and making judgments on inclusions. Submissions should not be primarily expository; P/T's audience will be our intelligent colleagues across the disciplines, who have (or can acquire elsewhere) some acquaintance with Polanyi's thought. Length is not a factor; extensive studies and brief submissions are welcomed. The major criterion will be the quality of issue(s) a submission addresses, rather than the certainty of its conclusions.

Using the attached form if you wish, by November 1 please write the questions you would like to see addressed or included in the volume and let me know your interest in more extensive writing for the volume. I would like to know the general nature of the questions you wish to explore and to have some estimate of your manuscript's length. Manuscripts should be in my hands by April 15. Comments will be returned to you within a month of submission; revisions will need to be completed by July 1. Note also that I have compiled a bibliography of items which draw on Polanyi in rhetoric and related disciplines. Whether you write for P/T or not, I would be happy to send you a copy of the bibliography on request. (Please include a self-addressed envelope and 41¢ in stamps.) However, I do hope you will submit work for the Pre/Text issue. Through it, we have an opportunity to make important contributions to rhetorical thought and Polanyi studies.

Sam Watson, Communications and
Rhetorical Studies Co-ordinator

POLANYI PICTURES

Sam Watson also is seeking pictures of Michael Polanyi that might be used in a pictorial section of the special Pre/Text issue. Persons with appropriate pictures should contact Sam Watson at the address on the Pre/Text form on the next page.

Sam Watson, Jr.
Department of English
University of North Carolina
at Charlotte
Charlotte, NC 28223
(704) 597-2296

Pre/Text special issue on Michael Polanyi:

205 South Union Street
Concord, NC 28025
(704) 782-2026

Questions you would like to see addressed or included in the volume.

Issue(s) to which you would like to write for the volume.

Names and addresses of others to whom a call for papers should be sent.

Would you like to receive a copy of the Polanyi bibliography I have compiled?
(If so, please enclose a self-addressed envelope and 41¢ in postage.)

Your name _____

Address _____

Phone _____

POLANYI DISSERTATIONS

The following dissertations studying or applying Polanyi have been brought to our attention. Their range shows the multidisciplinary significance of Polanyi.

Bowman, Wayne Devere; Ed.D., School of Music, The University of Illinois at Urbana-Champaign, 1980, TACIT KNOWING, MUSICAL EXPERIENCE, AND MUSIC INSTRUCTION: THE SIGNIFICANCE OF MICHAEL POLANYI'S THOUGHT FOR MUSIC EDUCATION. In his abstract, Wayne Bowman says: "The primary insight emerging from this study is the centrality to all cognitive enterprise of one's tacit fund of knowledge...." "Polanyi's ideas offer the potential resolution of enigmatic aspects of several prominent aesthetic theories, among them the theories of Susanne Langer, Nelson Goodman, and Rudolph Arnheim." "The centrality of tacit, intuitive judgments to all learning and knowing repudiates extensively behavioral or mechanistic music instructional practices...." (Copies will be available through University Microfilms in Ann Arbor.)

Rutledge, David W.; Ph.D., Rice University, 1979, THE DISCOVERY OF THE PERSON IN THE POST-CRITICAL THOUGHT OF MICHAEL POLANYI. In his abstract, David Rutledge states that he approaches the problem of examining the personal through "a strategy of 'indirection,' in which examples of the personal as it exists in the human feats of knowing, speaking, and acting are exhibited, but not exhaustively defined." Rutledge shows how Polanyi's discussion of articulation "can be extended and deepened with the help of George Steiner." Rutledge also shows that modern distortions of the concept of the person assimilate 'action' to 'behavior'...B.F. Skinner...and 'mind' to 'brain'...J.J.C. Smart. In the final chapter, Rutledge suggests that "the role of the concept of person should be that of a metaphor by which we refer to central elements (unspecifiable in any complete sense) of our lived experience...." He then indicates relevant theological implications. (Copies will be available through University Microfilms in Ann Arbor.)

Sautter, Diane, Ph.D., Syracuse University, 1980, ORGANIC FORM: A STUDY ILLUMINATING DENISE LEVERTOV'S POETIC PRACTICE THROUGH THE COMPLIMENTARY INSIGHTS OF MICHAEL POLANYI, JOHN DEWEY, MARTIN BUBER, AND MIHALYI CSIKSZENTMIHALYI. Sautter links Levertov's special interest in the category of poetry as "organic form" to the four named thinkers. "The common ground among these four explorers is that each was concerned to describe, define or evoke a quality of interaction in art or life which transcends the prosaic classification of subject and object promoted by a rational world view and the forms of our grammar." "Each of these writers was eventually led to the threshold where something extraordinary occurs in an action or event whereby creative insight is unleashed and a momentum carries the explorer beyond his normal capacities for perception." Sautter uses extensively Polanyi's structure of tacit knowing in explaining Levertov's work. (Copies will be available through University Microfilms in Ann Arbor.)

Thomas, Shirley, Lucille, Ph. D., Washington State University, 1978, AMERICAN EPISTEMOLOGY AND THE ROLE OF THE SPECIALIST IN SOCIETY AS REVEALED IN THE WORK OF THE AMERICAN LUTHERAN THEOLOGIANS WHO HAVE EDITED DIALOG. "The thesis of this study is that our specialists and institutions wittingly or unwittingly increase the authority of specialists because they operate from Cartesian assumptions." "An exploration of the writing in DIALOG, an American Lutheran Journal, by its editors demonstrates this to be so." "The basic Lutheran tenet 'the priesthood of all believers' makes the editors' Cartesianism doubly contradictory." "The Cartesian dualism, which separates the knower from what is known, allows virtually no validity to the knowing of the layman because it declares that the only valid knowing is what proceeds in a systematic, 'objective,' value-free way." "Polanyi explains that there is no such thing as totally objective learning.... However, one's experiential knowing, done with fidelity and care, can have increasingly general validity." (Copies will be available through University Microfilms in Ann Arbor.)

NEW ARTICLES IN PRINT

Correspondence from our members has brought news of the following articles published developing the implications of Polanyi's thought.

Leopold, Sara, Department of Humanities, Wayne State University, "Polanyi's 'Tacit Knowledge' and the Problem of Invention," RHETORIC 78: PROCEEDINGS OF THEORY OF RHETORIC: AN INTERDISCIPLINARY CONFERENCE, EDS. ROBERT L. BROWN, JR AND MARTIN STEINMANN, JR., MINNEAPOLIS: UNIVERSITY OF MINNESOTA CENTER FOR ADVANCED STUDIES IN LANGUAGE, STYLE, AND LITERARY THEORY. 1979, pp. 241-49. Sara Leopold provides the following abstract: The role of invention in contemporary theory poses two problems: 1) How to deal systematically, in an expanded rhetoric, with both general topics and the more specific ones that respect the integrity of different modes of knowledge; 2) How to incorporate these topics into a conceptual framework that includes other elements of discourse for which theories or partial theories exist.

Three Polanyian concepts are shown to provide suggestions for resolving these problems: 1) Tacit inference offers epistemological grounds for adopting the informal procedures needed to treat a variety of subject matters. 2) The relationships between subsidiary and focal awareness are applicable, mutatis mutandis, to the interdependence of general and specific topics at two stages of the inventional process. 3) Marginal control, an hierarchical principle, permits the accommodation of substantive and linguistic elements in a single framework. The outline of such a framework is presented as illustration.

Manno, Bruno V., "Creative Imagination as a Basis for Relating the Sciences and the Humanities: the Epistemological Perspective of Michael Polanyi," PHILOSOPHY TODAY, Summer, 1980, pp. 171-84. Manno, who did his doctoral dissertation on Polanyi at Boston College, outlines and expounds the full range of Polanyi's epistemology, and he utilizes especially the material of MEANING. In his conclusion, he draws Polanyi's work to a crucial focus: "Polanyi's epistemological perspective has one major contribution to make to the discussions surrounding the epistemological relationships between the sciences and the humanities...his understanding of knowledge as unitive and his articulation of a comprehensive framework of thought which supports this position." "Both the sciences and the humanities are heuristic in their basic thrust." "The fundamental orientation of the person is to explore new territory through the use of one's imaginative faculties." "What results is a vision of reality beyond the impression of a person's senses." "This vision speaks for itself in guiding the person to a deeper understanding of reality open to the adherence of others."

Manno, Bruno V., "Michael Polanyi and Erik Erikson: Towards a Post-Critical Perspective on Human Identity," RELIGIOUS EDUCATION, 75, Number 2, March-April, 1980, pp. 205-14. "...Polanyi and Erikson are two of the most original thinkers... of a perspective on the person best summarized by the phrase that Polanyi uses - a post-critical perspective." "Though both Polanyi and Erikson are part of this emerging post-critical perspective their particular foci differ." "...When both of these foci are compared one finds them complementary." "On the one hand, Polanyi's epistemology gives Erikson's clinical methodology a wider framework and functions so as to ground it." "On the other hand, Erikson's perspective on the development of ego integrity and personal identity more fully elaborate Polanyi's image of a responsible knower pursuing an unfolding reality within the context of

a community of explorers." "This paper demonstrates the complementarity in two steps." "First, it elaborates Polanyi's epistemology, briefly sketches out Erikson's clinical methodology, and correlates the two." "Second, it outlines Erikson's understanding of the essential elements that constitute a healthy human identity and draws some relationships to Polanyi's perspective on the knowing person."

Torrance, T.F., "The Open Universe and the Free Society," ETHICS IN SCIENCE AND MEDICINE, Vol. 6, pp. 145-53, Pergamon Press, 1979. (This article is based on the address given by Professor Torrance at the dedication of the Michael Polanyi Seminar Room mentioned in the above story on the Michael Polanyi Memorial) Prof. Torrance provides the following abstract: At the root of all Polanyi's thought lies the conviction that the independence of thought and obligation to a transcendent reality go inseparably together. The interrelation of freedom and order is thus a persistent theme in his writings. Order without freedom is the destruction of order and freedom without order is the destruction of freedom. This insight derived from Polanyi's basic training as a physician and medical chemist, e.g. in his functional approach to order in seeking to understand how chemical and organismic relations cohere in a "biological mechanism". Polanyi applied these notions to the spontaneous form of order of a polycentric kind, which is destroyed by central planning and control. The lecture develops the parallel between the open structures of recent scientific advance and the emergence of a free society. But this does imply the rejection of the old dualisms which split culture, and replaced integrative by distorting abstractive and analytical procedures which gave rise to the determinist basis both of Newtonian science and Marxist political philosophy. The lecture concludes by showing how Polanyi's concepts of spontaneous order anticipated and are confirmed by recent advances in two areas of science, cosmology and thermodynamics, which bring to the fore in a new and massive way the contingent nature of the universe, and the dynamic order that arises in non-equilibrium systems.

Torrance, T.F., "The place of Michael Polanyi in the Modern Philosophy of Science," ETHICS IN SCIENCE AND MEDICINE, Vol. 7, pp. 57 to 95, Pergamon Press, 1980. (This article is a development of the major paper that Prof. Torrance presented at the Polanyi symposium of the American Academy of Religion in 1975. So far as I know, it is the most substantial discussion of Polanyi's contribution to the philosophy of science that has been published.) Prof. Torrance provides this abstract: The contribution of Michael Polanyi to scientific discovery and thinking is assessed by reference to the thought of Einstein, Popper, Bohr, and Godel. Polanyi's own thought was governed by the realisation that belief in a transcendent reality independent of our knowing of it and accessible to all men is the ultimate determinant of scientific knowledge, and that dedication to this ideal is the ground of academic freedom. The basic shape of his thought may be traced back to his own scientific activity in medicine and chemistry and his reflexions on the inseparable connexion between empirical and theoretical factors in the process of discovery, and on the distinctive kind of order with an interior power of organisation that emerges in living organisms and crystalline formations. Behind all this, however, lies the immense impact of Einstein's reconstruction of knowledge in his overthrow of the positivist dualism between mathematics and experience and his demolishing of a mechanistic interpretation of the universe. Einstein's emphasis on non-logical intuitive apprehension of intelligibility embodied in nature was deepened by Polanyi and drawn out in his own unique emphasis upon the primacy of informal or tacit knowing over all explicit formalisation that harnesses and extends its range. In this Polanyi was chiefly concerned with restoring the ontology of knowledge, that is, with the epistemic rather than the logical or psychological aspects analysed by Popper, so that his emphasis falls upon the creative rather than the negative aspects of discovery and verification. Comparison of Polanyi's thought

with that of Bohr clarifies the relation between the empirical and theoretical ingredients in reality itself, as well as with our knowing of it, and also clarifies understanding of the subject-object relation in transcending the Kantian presuppositions behind Bohr's notion of complementarity. While Polanyi's philosophy of science gives an integral place to the activity of the rational person in knowing, it is shown that this entails no subjectivism or personalism, for it is the person alone who is capable of engaging in rigorous objective operations. Polanyi found considerable support from the Godelian theorems for his own independently conceived notion of stable open structures in scientific formalisation, and for his concept of the ontological stratification of the universe comprising sequences of rising levels, each higher one controlling the boundaries of the one below it and embodying thereby the joint meaning of the particulars situated on the lower level. Polanyi finds that as we move up the hierarchy of levels of reality, from the more tangible to the less tangible, we penetrate to things that are increasingly real and full of meaning. While the knowing of God is outside his argument, Polanyi's conception of knowing opens the way to it.

PLURALISM, THEOLOGY AND POLANYI

In 1977 at the Polanyi consultation at the American Academy of Religion, Prof. Charles S. McCoy of Pacific School of Religion and the Graduate Theological Union in Berkeley presented a paper "Polanyi and Pluralistic Theology." McCoy's new book, *WHEN GODS CHANGE: HOPE FOR THEOLOGY*, Nashville, Abingdon Press, 1980, integrates and expands his earlier insights into a Christian theology facing the meaning of pluralism, liberation, and global culture. In his preface, McCoy pays tribute to Polanyi as one who "who taught me new ways to understand philosophical reflection in relation to theology and ethics." While the book is in dialogue with many contemporary philosophers and theologians, it will be of special interest to Polanyi scholars.

COURSES, PROJECTS, AND ART

Professor Marie Fox, Department of Philosophy, School of Humanities and Arts, San Jose State University, San Jose, California 95192, is doing some very creative teaching and writing in philosophy that is very helpful to persons trying as student or teacher to recover a sense of wholeness and of play in their life. Prof. Fox translated Lucian of Samosota's Icaromenippus The Cloudhopper, a space odyssey and satire "exposing sham philosophy, human arrogance, and the precarious condition of earthlings...." She teaches a seminar in epistemology comparing the views of Michael Polanyi and Tartheng Tulku, founder of the Nyingma Institute, who "also argues that sound epistemological procedures allow us to escape cramped and stubborn patterns of thought concerning 'objectively' - perceived events." In her chapter entitled "Sophia's Seven Veils," *TIME, SPACE AND KNOWLEDGE*, Dharma Publishing House, Prof. Fox approaches philosophy "as a guide to life, and not merely a formal subject to be dealt with verbally and intellectually" drawing upon a broad range of thinkers from both Western and Eastern traditions. Her capacities to relate Polanyi to such a diverse company is suggestive of a profound wisdom in world philosophy that is obscured by our modern scientific outlook. In her last letter to the Polanyi Society, with a check to encourage our continuation, she says: "I do believe that efforts to bring the creative flow of ideas from people like Polanyi, Whitehead (and other exciting new-age Platonists) is most important, since it provides a viable alternative for the future of philosophy."

Prof. Bruce Haddox, Department of Religion, Simpson College, Indianola, Iowa 50125, has prepared a paper on "Self, Society and Stories: Reflections on Thinking" that implicitly uses phenomenological and Polanyian methodologies. Haddox begins by calling attention to the Cartesian dualism involved in most examinations of self and of society. He objects particularly to the equation of the richness of our lived existence with the ideas of theoretical reality: "It is only an arrogance of the modern world that believes all reality is susceptible to thought, indeed defined by it." A few sociologists such as Peter Berger have tried to avoid this by recognizing as paradoxical or dialectical "that society defines us, is in turn defined by us." Even this attempt is still plagued by its reifying of theory and ideas of social existence. Haddox then turned to story as "a form of thinking."

"To think of something (or someone) in terms of a story is to think of it already situated, already grounded, making its appearance in a given environment." Ideas in story are "co-present" and "co-inherent." "The world of a story is alive; it has, as we say, a life of its own." Haddox develops the implications of story for understanding our existence and concludes with its relevance to religion: "It is no accident, then, that the sacred forms of thought have always predominately been stories." "These stories are 'sacred' because they figure, within the story, the co-present form of stories themselves, and, as such, they figure the conditions of human life."

Professor William E. Rhodes, Department of Philosophy, Metropolitan State College, Denver, Colorado 80204, is a social philosopher working in "'third force' epistemology, i.e. intuitive forms of knowledge vis a vis rationalist and empirical traditions." In a report on the conference "Philosophy, Where Are You?" held at Dominican College, San Raphael, California, June 29-July 4, 1979, Prof. Rhodes summarizes and surveys the presentations of a number of thinkers contributing to the emergence of a "post-critical" and heuristic philosophy. Composed in journal style, Prof. Rhodes reports on Jacob Needleman, Theodore Roszak, David Bohm, Gregory Bateson, Norman Cousins, Pribam, Herbert Dreyfus, and Maurice Friedman among others. If you are in need of an illustration of the growing paradigm of that Polanyi has so well articulated, Rhodes' report is very helpful.

Mr. David Zaig, 269 Pearl Street, Cambridge, Massachusetts 02139, is a painter and sculptor finding philosophical support in Polanyi for his new and controversial methods. Reproductions and comments by him can be seen in "A Painting Procedure Based On the Use of Superimposed Reversed Transparent Photographic Images And An Implication of The Procedure," LEONARDO, Vol. 13, pp. 137-38, Pergamon Press, 1980. It seems that Mr. Zaig is applying Polanyi's principles of subsidiary and of focal awareness by doing an analysis of the particulars out of which a picture was composed then taking this knowledge and reimposing it upon the original thereby extending and developing its own potentiality. If this is true, it would seem that Mr. Zaig is demonstrating about a work of art what Polanyi said about reality, namely, its capacity to reveal itself in an indeterminate number of ways.

NEW BOOK ON POLANYI AND CHRISTIAN LIFE

Just as we were preparing the last page of this newsletter, a copy of BELIEF IN SCIENCE AND IN CHRISTIAN LIFE: THE RELEVANCE OF MICHAEL POLANYI'S THOUGHT FOR CHRISTIAN FAITH AND LIFE arrived from Professor Torrance. This book, edited by and with a chapter by Prof. Torrance, presents contributions from the conference at Cumberland Lodge, Windsor, England reported above in William Scott's article. The publisher is Handsel Press, Edinburgh, and the price 5.25 pounds. We will give more attention to this important new contribution in a future newsletter.

TIME FOR RENEWAL OF MEMBERSHIP SUBSCRIPTIONS

Membership in the Polanyi Society is open to all persons interested in exploring and discovering the relevance and significance of Michael Polanyi's thought. Membership supports the Society in defraying operating expenses and in publishing the newsletter. If you have not automatically renewed your annual membership, please use the form below to do so.

Richard Gelwick, Polanyi
Society Editory and General
Coordinator

Application for Membership or Renewal of Membership in the Polanyi Society, Sept. 1980 -
Aug. 1981

Name _____

Mailing Address: _____

Telephone: _____

Institutional Relationship: _____

"Studies" Area (Education, Art, Religion, Philosophy, Etc.) _____

Primary Interest in Polanyi: _____

Project or Publications relative to Polanyi's Thought already completed: (or in progress)

Send this application with membership fee (regular annual: \$10; students: \$6) to:
Dr. Richard Gelwick, Head, Religion and Philosophy Department,
Stephens College, Columbia, MO 65201